

A
CASE

O F

Great and Present Use.

Whether we may lawfully hear
the now Conforming Mini-
sters, who are re-ordained,
and have renounced the Co-
venant, and some of them
supposed to be scandalous in
their Lives?

Considered, and Affirma-
tively resolved.

302.116.74

By a late Eminent Congregational Divine.

London, Printed, for Jonathan Robin-
son, at the Golden-Lyon in St.
Pauls Church-yard. 1677.



3210



The Case.

*Whether we may Lawfully hear the
now Conforming Ministers, who are
Re-ordained, and have Renounced
the Covenant, and some of them sup-
posed to be Scandalous in their lives?*

Answer.

FOr the resolution of this Case, there
is a threefold Consideration perti-
nent.

Consideration 1.

About the Duty it self, *Hearing the Word.*

There are four ways by which at this
day the great God conveyeth the Knowledg
of himself and his Mind unto sinful Man :

1. His works of Creation and Providence :
Psal. 19.2. 2. The suggest of Conscience,
even the remainder of God's Image in us.

A 3

3. The

3. The word or Law of God Written, Expounded or applyed in ordinary Preaching.

4. The Church, which is the *Ground and Pillar of Truth*, the Knowledge of God and his Mind is more especially there held forth, by the gifts given, and Offices therein appointed by Christ. These are distinct ways and methods of God, by which he is pleased to make known himself: and we are obliged even by the Law of Nature to attend when God doth speak; it is therefore an undoubted moral Duty, to attend the speaking of God in whatsoever way by Providence brought unto us.

The Scripture with the Interpretation and Application thereof, commonly termed *Prophefying* or *Preaching*, is one of the fore-mentioned means by which God makes known himself to us, this is a *National* gift according as God in his Providence shall dispose: *Psal.* 147. 19, 20.

Such *National* or Publick Preachers may be said to have their Call from Christ, he having a hand in ordering the motions of Providence for the good of his Church: *John* 5. 17. And particularly in this providential sending of Ministers, *Mat.* 9. 38. and this is the *calling* and *sending* mentioned, *Rom.* 10. 15. The Lord in these administrations, by Preachers thus sent, according

ding to the good Pleasure of his Will finds out a People before they seek him. This is a dispensation of God to Men as his Creatures.

For Application to the Case.

The Word of God interpreted and apply'd by preaching in this providential way, is a choice Mercy and Gift, wherewith God hath blessed this Nation for many years, to the Conversion and Edification of many thousands. The Governors thereof have successively according to their Light made divers good Laws and Statutes for Improving this Mercy for the best advantage of the Nation, as appears in that,

1. There are Schools and Universities maintained for the bringing up of Persons in Learning; also there is a constant settled maintenance for encouraging of such as shall be sent out to the several parts of the Nation in this great work.

2. There is a sum of Doctrinal Truths, which in the enlargement and application, are sufficient both for Conversion and Edification, to which the Preachers are to assent; and there is provision made by our Laws that such persons only who are *sound in the Faith* be employed therein.

3. The Inhabitants of this Nation, are required to be present, and to give atten-

dance to Instruction, that they may *Learn the Fear of the Lord.*

Affertion.

These things being so, although some of us do enjoy the Instruction of our Pastors being in a Church relation, yet it is a duty that we and our Families frequent also, (as we have Liberty and Opportunity, the more *Publick and National Ministry*) for these Reasons.

Reason 1.

Where the Lord hath appointed various ways and methods, in which he will draw near to us, and manifest himself, we ought to make use of all in their place and season. This is a several and distinct way or appointment of God, not only in respect of *Gods works* and our *Consciences*; but also in respect of the *teachings of Church Officers*, as appears in these particulars.

1. The one is *Cultus Naturalis*, from the first Commandment, directed by the *Light of Nature*; and the other is *Cultus Institutus*, and a duty of the second Commandment, and our direction herein is onely from *Gospel Light*.

2. In respect of the Persons that are the *primary Object* of each. *Prophefying*, that is, *Church Preaching*, serveth not for them that believe not, but for them which believe;

It

It is principally for building: for a Church State supposeth them Believers; though such preaching hath occasionally its efficacy in converting weak, and more directly in relation to the Children of Members. This *National* or *Providencial* preaching, is principally for Conversion, and hath for its primary and main object, persons in their natural condition; such a Preacher was *Noah*, 2 *Pet.* 2. 5. 1 *Pet.* 4. 6. *Mat.* 16. 3. Preaching is before believing, and believing before any Church Ordinance: There were Preachers in all Nations, and in every City, before there were Churches in every City.

3. The one is from *Gifts* only as necessarily requisite, but *Church Instruction* supposeth the person to be not only of some eminency in *Gifts*, but *Grace* also, and set apart to office according to Christs appointment.

And now having seen the difference of these two methods, the Consequence will follow; they ought to be attended with due reverence each of them.

Reason 2.

As we are Members of *Churches*, so we are Subjects and Members of this *Common-Wealth*, and are obliged thereby to observe the lawful command of our *Governors*, and to be examples therein to others. As members also of this *Civil* body, we ought to
joyn

Joyn with it in a thankful acknowledging this happy Providence of God, by which we and our Children after us may be instructed, which may be a means to have it continued, and a neglect thereof would give just cause to fear the contrary.

Reason 3.

If *Church Members*, or any one *Godly Man* hath a Warrant to forbear hearing such Ministers upon this account of unlawfulness, then all Godly men ought at all times so to do ; and if so, the Examples of the Godly to the generality being very leading in the matters of God, this Ordinance thereby will be little frequented, and of less efficacy to those that do come to it. And by asserting it unlawful to hear such Ministers, we imply, it were better for the Nation there were no preaching but in particular Churches ; and if so, what can we expect will become of many thousands in an ordinary way of Salvation that have no benefit at all by our Church-Instructions ? We are to walk wisely, yea, mercifully towards them that are without.

Objections Answered.

Object. 1.

Where there is no true Church, there can be no true Ministry: the Church of England is no true Church, Ergo, &c.

Answer.

Answer.

There may be a *Lawful* and *True* Ministry, or Administration of the saving truths of God, though the Nation, or any parcels of it as yet be in no *Church-State*. We say each *particular Church* materially considered, is *part* of the *Church Catholick*. The *matter* must needs have being before the *form* can be introduced. No Man becomes a Member of the *Catholick Church* but by his effectual calling, and that is by preaching the Word. I conclude therefore each *particular Church* to have its production from such an Administration, and not this Ministry to have its original or state from the Church.

Object. 2.

The National Ministry is Antichristian, derived from Rome.

Answer.

If *Antichristian*, its either so from their *Standing*, as deriving their Ordination thence, (of which in the *third Consideration*,) or from their *Doctrine*: if any such doctrine be preached, it's the miscarriage of particular persons, and contrary to the National provision. The *Articles of Religion*, to which the Ministers are to conform their Instructions, are Orthodox, and framed for the casting and keeping out of Popery.

Object.

Object. 3.

It offends our weak Brethren; it is a complying with the Corruption of the times, its an approbation and incouragement to Conformity.

Answer.

These, and other Objections of the like nature, have their weight and place in practice when the matter is *indifferent*, and may be done or left undone without Sin, and not in relation to any *moral* duty. Though I know *gathering* of Churches in a *Congregational* way, preaching without Ordination, Baptizing of Infants and the like, as well as hearing a conforming-Minister, are a great offence to some that are truly Godly: yet may I not say, *If such a Fellowship, if such baptizing, and the rest, offend my Brother, I will do no such thing while the World, standeth lest I should offend.* It were sin so to resolve, because these are *moral* duties, and not left to my liberty, as Meats and the rest, 1 Cor. 8. 13. and Act. 8. wherein the nature of indifferent things is laid down.

Consideration II.

About *refraining* a *Moral* duty for the evil mixed with it, or in the persons performing it.

1. *As we are not to do evil that good may come*

come of it, no more ought we to leave what is *morally* good undone for the evil that is some way mixed with it. Zeal for good is to be preferred to that which is against evil. The greatest good is better than the greatest evil is bad. Whatever good thing we do, tends towards our Union with the chiefest Good, the refraining of evil not so immediately.

2. Betwixt things *indifferent*, and what is *morally* good, you have this difference. If there be any mixture of evil with the one, it becomes wholly evil, there is nothing of good in it to give stop or preponderate; but what is morally good will remain so still, though mixed with evil. We may allay the worth of it, as baser Metals mixed with Gold, but yet it is Gold still, and may be perfectly severed.

3. *When I would do good, saith the Apostle, evil is present with me.* I cannot hear, or read, or pray, and the rest, but with a mixture of Sin, yet upon this account I may not cease from, or neglect a known duty, not though *materially* considered the evil accompanying being greater than the good; as in meditation, when blasphemous thoughts arise, &c. To omit a known duty is a sin of wilfulness, the evil from me in it is but infirmity only; The least *wilful*
sin

sin is greater and more provoking than the greatest Sin of *Infirmity*.

For application to the case.

1. Governors otherwise pious and zealous, yet not so knowing in matters of Church orders, may possibly in the discharging of their duty, and doing this good work, occasion a mixture of evil with it; Being perswaded that *Preachers* and *Preaching*, will be accepted with more reverence, and become more effectual, if by persons *ordained* as well as *examined* and *tryed*, for their fitness; and if accompanied also with *Set* and *Solemn Formes of Prayer* and other *Uniformities*, they therefore by their Laws establish and enjoin these things. The persons also appointed to this work (though not approving all that is imposed) through infirmity yeild and submit, rather than let so good a Work fall.

2. The things therefore objected as evils, by which some are deterred from hearing, are the *infirmities* of other men mixed with the duty; I say *infirmities*, for so in Charity we ought to judg. Now if I may not omit a duty in respect to the evil mixed with it, which is my own, much less may I thus leave an Ordinance for the evil that is another mans, no way mine, or to be charged upon me. This were to make another
mans

mans sins or infirmities more mine than my own.

Objections Answered.

Object. 1.

We cannot judg such imposition, and submitting to them, infirmities, especially after so much Light and Reformation.

Ans. 1.

If the known *Integrity* and *Piety* of some of them who have *Conformed* is such, that there is ground to hope what they have done herein is through want of *Light*, *mifapprehension* or the like *Infirmity*, we may then conclude that the *grossness*, *wilfulness*, or whatsoever may make those actions more than an *Infirmity* in any other *Conformist*, must arise only from the internal frame or badness of the mind and intentions, for externally they are the same. If so, then it is nothing at all to us; to them it is, *Prov. 21. 27.* for in respect of the lawfulness of our joyning with the administration, or unlawfulness, whether it be done with a better or worse mind, is not observable by us; outward and visible sins only pollute others that be in relation. If *Envy*, *Pride*, *Hypocrisie*, or the like evils of the mind did so, we should be constantly guilty of other mens Sins, and without remedy:

Ans.

Ans. 2.

Whatever Sins are in the person as to himself, they are to me but as Sins of Infirmary, that is, such evils adhering to the worship as I have no power to prevent; I may and ought to mourn for such mixtures, as for my own infirmities, but avoid them I cannot without I avoid the duty.

Object. 2.

There is much Error mixed with the few Truths they Preach, as Popery, Arminianism, &c. There are also invective reflections, yea railings against the People of God.

Ans. 1.

What is *morally* good will bear the mixture of a great deal of evil, and yet retain its goodness still: the goodness being from God, who is a greater good than Satan, or Sin, is an evil.

Ans. 2.

We cannot expect from men of ordinary gifts that Truth be preached without the mixture of Errors more or less: We know but in part, therefore are to prove all things, and hold fast that which is good, Heb. 5. 14. A Saint, as other Creatures, though weak and newly born, hath a taste of what is Food suitable, and what sincere.

Ans. 3.

As for those intemperate expressions and
refle-

reflections on the People of God, I confess it is sad, but were there not such against Paul and his Party? *Phil. 1. 15.* yet notwithstanding they are to be heard even by the same persons they enveighed against for the Truths sake.

Object. 3.

The lives of most of our Conformists are vile and abominable, full of Pride, Covetousness, Luxury, Drunkenness: how can we expect a Blessing on their Labours, though they preach Truth and good Things?

Ans. 1.

The mixtures in Sermons are nearest, the irregularities of their calling the next; the Sins of their Conversations farthest from their Doctrine, and therefore have less efficacy at such a distance to prejudice it.

Ans. 2.

Its God's Word, and not their own, they Preach. Truth is blessed from the Lord for its own sake, and his whose it is. When Christ blessed his Disciples with the promise of his presence, *Mat. 28. 20. Lo I am with you always, even to the end of the World,* it is to be applied rather to their Doctrine than Persons, for they were sometimes left to humane Infirmities in their lives, and they lived not *to the end of the World.* If it be not Truth, though an Angel

B

from

from Heaven bring it, no blessing will come with it; but if it be *Christ* that is preached, whoever is the instrument, there is matter of hope and rejoicing, *Phil. 1. 15, &c.* Some preached *Christ* who were not sincere, though at the same time others who were blameless preached the same Truths. *What then?* saith *Paul*, *vers. 18.* *Notwithstanding, every way Christ is preached, and therein do I rejoyce, and will rejoyce.* Those *Peter* mentions they fed the Flock, the Flock then heard them, and were instructed by them: yet we are told those Ministers were *Covetous, Ambitious*, took up their Ministry for filthy *Lucres* sake; And were *Lords* over *Gods* Heritage. More cannot be objected against our Ministers that *Conform*, than might against the *Scribes* and *Pharisees* in *Christs* time; either in respect of their *Doctrine*, which was loaden with *Traditions*; their *Standing*, which was not according to *Law*; their *lives*, which were *Vitious*: yet *Christ* not only *permits*, but *requires* us to attend the Truths they deliver.

Consideration III.

About partaking with another mans sins.

- This ariseth from some *special* relation, as a *moral* touch: which is either in respect to the person transgressing, or the Sin it self.

1. Our Relation to persons, may either be

1. Tran-

1. *Transient, or Occasional.* For a man becomes guilty with him that sinneth, by *applauding, approving, or encouraging* him in his Sin; *Job. 2. 10, 11. Rom. 1. 32.* and in some cases by *silence*, being present when some gross Sin is openly committed. Or 2. Our *Relation* may be *set and stated*; either *Civil*, as between Parents and Children, Masters and Servants, &c. This will not be much to our purpose; or *Sacred, viz.* that *Settled Relation* that ariseth from *Gospel-Communion*, as in *particular Churches* between Officers and Members, and one Member with another. By vertue of this *Relation*, Sins are transmitted from one to another with the greatest celerity and efficacy; *A little Leaven leaveneth the whole Lump.*

The *evil* of another, and that *duty* we joyn in, may so *relate*, as I may partake of his *evil*, though I act nothing with him but what is a *Duty* on my part. Receiving of Rents and Tenantship are so neerly related, that if the person with whom I partake thus, have forfeited his Tenant-ship, and of right is no Tenant, yet by my accepting of Rent from him, I make him one notwithstanding his forfeiture. To exercise a *Judicial Act*, relates so much to the Person legally constituted a *Judg*, that if I submit my Cause

to him that is not so, and suffer, I sin against my own Liberty. In each of these what I do is good, but *partakes somewhat* with the evil of another. In our *Spiritual* affairs, that is a full instance, 1 Cor. 10. 18. *They that eat of the Sacrifice partake of the Altar*; that is, from the *Relation* and *Connexion* betwixt the Altar and the Gift. Mat. 23. 19. *The Altar sanctifieth the Gift*. It is either not a Sacrifice, or not a Lawful Sacrifice, but by reason of the *Altar*.

For Application to the Case.

1. My being present, and hearing of a *Conformist*, is no *Approbation* of the evil of his *Conformity*, and so no *Occasional* or *Transient Relation* is raised thereby. *Approbation* is an act of the mind or heart; It is not shewed to him or others by me, until it be *expressed outwardly* by my words or gestures which I have not in this case any occasion to do; his evil being done elsewhere, and formerly, and not in our presence that now hear him.

2. Nor is there any *Set* or *Standing Relation* between him and me, though he Preach and I Hear him constantly: This creates no *Church-fellowship* or *Communion*. To Instruct and Learn, is an *inhumane* or natural

natural converse, and differs not from teaching or learning any other faculty, though the Subject matter I hear be divine. It's true, by the addition of a special institution, it becomes a Church-Ordinance: so giving of Alms, visiting of the Sick, and the like, which are actions of Common Humanity, when brought under a special Institution do thereby become as much Church-Ordinances as Preaching. 2 Cor. 6. 14. *What fellowship hath Light with Darknes? or a Believer with an Infidel?* that is, in Respect to Church-Communion and fellowship, there is none: yet a Believer and an Infidel may Preach and Hear, may Teach and be Taught, *Act. 17. 1 Cor. 14. Rom. 1. 13.*

3. For any special Tincture derived from his evil to the Duty we perform with him, it must be either from the Sins of his Person, or his Ordination: The former hath been spoken to. As for the evil of his Ordination, it relates not to his Preaching, by any such near alliance, as that the one may not be done without the other. *It is the duty of all Christians (saith Ames) to do their utmost to advance the Kingdom of God, and therefore to teach others the Knowledge of God.* Why may not a man Preach and Instruct others, if he be able, by word of mouth, as well as by Writing and Printing Theo-

logical Discourses? This latter was never questioned by any sober man.

Objections Answered.

Object. 1.

My presence at such mens Preaching, if I be silent and give no Testimony against them, will be an encouragement to their Way.

Ans. 1.

If I had no other just and apparent reason for my being present, it might be so interpreted; but my presence relates, and ought so to be judged, unto the *Word Preached*. If I be present in some consecrated place adorned with Images, to hear a Sermon, my presence ought not to be interpreted a Countenancing those Superstitions, but the *Preaching of Gods Word*. When the *Preaching of Christ*, and a malicious Spirit, was in one man, Pauls rejoicing at the one, was no Countenancing of the other.

Ans. 2.

We do not so easily derive guilt or pollution by being present or in the Company of Sinners, though we do not testify against them, when they are not in *Spiritual Communion* with us. *A little Leaven leaveneth the whole Lump*, but no more. The *Contagion* goeth no further than the *Relation*.

The

The Apostle, 1 Cor. 5. 9. layeth down clearly this difference from that verse to the end. He speaks of *judging*, that is *censuring* of others, that we may prevent partaking with them in the guilt. By *judging*, we are to understand not only the *Censure* it self, but the *telling our Brother*, the *reproving*, *convincing*, and other private duties in relation thereunto, and *avoiding* their Company afterwards: and it is applied with distinction of persons in respect of their relation to us: There are *Fornicators of this World*, ver. 10. and such are without, ver. 12. Now there is not that obligation lying upon us to reprove their Sins, as if a Brother be a Fornicator, ver. 11. In some cases we may be silent, and leave the former to the *Judgment of God*, ver. 13. But in no case if he be a Brother.

Answer 3.

To *Reprove* or give *Testimony* against an evil, is a tender duty, and we may easily miscarry if the rules thereof be not strictly observed. 1. Especially, if publick in the Face of a Congregation come together peaceably to worship God. 2. And the Person an Elder, at least so reputed generally by the Congregation. 3. The Sin also must be a *gross* Sin, and apparent so to the Assembly. But if it be doubtful, as in our

Case, whether it be a Sin, or such a Sin? whether committed upon the place, or formerly we know not where, nor how long since? if possible he hath repented of it, or is able to clear himself at least from the grossness of it? I say, in such a case, were he a *Brother*, and in this *Relation*, I have no *Call* to reprove, or give a publick testimony, in such time or place especially.

Answ. 4.

This Objection renders not my coming to hear an evil, but my not reproving. I am the rather bound to come, for I have hereby not only an opportunity to receive, but to do good, if such reproving be a duty.

Object. 2.

Ordination and Conformity, and Common-Prayers, and Ceremonies, are connexed with Preaching, as one intire Service; by partaking therefore of the one, we contract the pollution of the other.

Answ. 1.

What God himself in a *moral* way joyneth together, no man may separate, only God himself: But what God in *Nature* hath joyned together, he gives us leave to separate, as Chaff from Wheat, &c. And so likewise for what man joyneth together, especially in the Service of God, and such matters

matters thereof as God hath not required; A *Set Liturgy*, or *Stinted Form of Prayer* for Matter and Words to be used (much less to be inseparably joyned with Preaching) is not required by the Lord, nor indeed is there any such necessary dependance by our Laws.

Answ. 2.

Ordination is not so necessarily connexed with Preaching, either by God or Man: Scripture-light mentions *Preaching* and *Hearing* as duties, *Rom. 10.* whereas yet there could be no Ordination; Nor are they so inseparably joyned by our Laws: But if they were, it is sufficient to my Conscience that God hath not so joyned them. Our actings, and the reasons or grounds of them, are not to be interpreted in Church-Masters by Humane Laws; If they were, it would be difficult to inhabit in some Common-wealths with a good Conscience. Our living within the *precincts* of such a *Parish*, our Laws interpret a being of the same *particular Church* with them for all *Church-Ordinances*: but this being mans Law only, we judg our selves not so necessarily involved by our habitation. A Church according to *Scripture* is a *Spiritual body*: The Limits are part of the essence and constitution of such a body, and therefore ought

to be *Spiritual* and of the same nature, and not merely *humane*, as is the division of Parishes.

Answ. 3.

To speak more properly, we cannot say nearness by an external disposition of things connexeth them any more, than Unity makes kindred, or of one Blood. No, it must be where there is such a dependency of things, that the being, at leastwise the *orderly* being of the one is not without the other. In this Sense *Baptizing*, *breaking of Bread*, and other *Ordinances* that relate to, and necessarily depend on an Office, and connexed with it; and so our being called thereunto, and invested therein; and if the person with whom I partake, be either not in such an Office, or in any apparent disorderly way, I partake with his Sin; so near are these Duties related in their *orderly* Administration. But *Preaching* in a *Providential* way, as by persons gifted, and out of their Charity administering to us, or by Provision of the Magistrate, is altogether of another nature. And though *Ordination* and *Preaching* be joyned together in the vulgar esteem; yet it's not the voice or sanction of Man can bring things into a nearer Relation, than the Spirit hath set them.

Object.

Object. 3.

Why may we not as well go to Common-Prayer?

Ans.

If there were no other things to be objected against those Prayers, but *Ordination, Conformity*, or other Sins of the Ministers, questionless we may: for we question not to joyn with them in Prayer before or after Sermon, more than with his *Preaching*.

Object. 4.

Where there is any better Preaching then Ordinary, especially in the City, it is so thronged, as by that time Prayers are ended, there is no bearing.

Ans.

It is one thing to abstain upon such an account which is *prudential* only, as upon the account of bodily infirmity: another thing to abstain upon the opinion of unlawfulness. Now the thing contended for, is to vindicate the *Lawfulness* of hearing such Ministers, notwithstanding what hath been objected to the contrary, and to deliver us from an error of very ill consequence: for this Opinion, *that it is unlawful to hear such Ministers as have been spoken of*, is an error of very ill consequence, in many respects.

1. It puts us upon such singularity, as by which we divide in our practice, not only from our Brethren of the *Presbyterian* persuasion, but likewise from divers of the soberest Separatists. Where a good Conscience necessitates us in many things to differ from other Godly Brethren on each hand, it is a sad Providence to have these differences increased by an *erroneous* Conscience.

2. Except it be the *reading of Scriptures*, this Ordinance alone, of all other publick Ordinances amongst us, hath by the good hand of God been kept and continued by our *National* Establishment free in it self from all disputable Mixtures and Impositions; And the benefit and fruit of this Publick Ministry, hath accordingly been visibly great, as in any part of the World. Let us fear therefore lest we our selves now by raising *groundless* scruples, lay this as low, as others by their *unwarrantable* additions have done the other publick Ordinances.

3. In most of the mispersuasions of these later times, by which mens Minds have been corrupted, I find in whatsoever otherwise they differ one from another, yet

Yet in this they agree, that its *unlawful to hear in publick*; Which I am perswaded is one constant design of Satan in the variety of ways in Religion he hath set on Foot by Jesuites amongst us. Let us therefore be the more aware of whatsoever tends that way.

4. Such reasonings against *hearing*, though they convince not the unlawfulness of it, yet they leave such prejudices in the minds of them which are tender, as perplex and render Hearing less profitable and edifying, even to those that are perswaded of its *Lawfulness*. To bring the lawfulness of known Ordinances under dispute for some circumstances affixed, hath ever been of great advantage to Satan, whether in such disputes he prevails or not: For men are either beaten wholly off from the duty, or perform it with a more remiss and unsutable Spirit, which lyeth more directly in the way to prevent a blessing, than the evils of others we ordinarily Object. Those disputes about the *morality* of the Sabbath, as they have prevailed with many to a *total neglect*, so with more to a *remiss observance*, though convinced of it as a *moral Duty*. If for *Substance* the Duty be so evident

evident, as not to be liable to a dispute in
it self (as this of Hearing is) : then Satan
fastens Scruples about *Circumstances*; which
prevailing, we have as little benefit
from the *Ordinance* or Duty, as if it were
not.

FINIS.

h
n
h
t
e